

BOLTON CAMP-MEETING.

This meeting commenced Sept. 3, under very favorable auspices. A good number of our friends came on Monday and erected their temporary dwellings, and made other necessary preparations for the meeting. Though all were busily engaged in making provision for a temporary residence in the grove, yet they seemed to say by their deportment, we have come here to worship God. A plentiful rain had fallen on Saturday previous, which had the dust, filled the springs with water, &c., and now the sun shone forth in all his brightness and splendor, and the gentle zephyrs fanned us with their cooling breezes; so that at the commencement, and during the progress of the meeting to its conclusion, the weather was as fine as I ever beheld at this season of the year. There were 60 tents erected during the meeting, in most of which there were religious exercises.

We were called to the stand for the first time on Monday evening, and the meeting opened by an interesting and impressive discourse by the Rev. H. Briggs from Josh. iii. 5. "Sanctify yourselves, for tomorrow the Lord will do wonders among you." The object for which we had assembled, and the best manner of attaining that object were presented, and many present by their hearty responses said, we will now go to work, and work as God has directed. There were about thirty-five preachers present, who entered into the work like men of God. Most of them engaged in religious exercises in their respective tents with their own flocks. This they found very profitable.

The preaching during the meeting was of the best kind. We were not called to sit an hour or two, and listen to a dry, cold, theoretical sermon. However good such preaching may be in its place, at Camp-meetings we want clear, pointed, impressive, and practical preaching; such preaching we had, and God was it. Every sermon seemed calculated to produce a good and an immediate effect. Our attention was called by the different speakers to the nature and importance of entire sanctification—importance of Christian perseverance—the nature of gospel salvation—the true character of the gospel—the willingness of Christ to save sinners—the duty of immediate repentance—the fearful consequences of putting off salvation—the resurrection of the body; the sinfulness of wearing superfluous ornaments; the awful results of dying without an interest in Christ, &c. Many listened to the word with the most profound attention, and many, under its influence, sought and found the Saviour. Some exclaimed "We never heard such preaching before." Truly the word was with power. Many will never forget the preaching which they heard at the Bolton Camp-meeting.

The religious exercises in the tents were generally interesting, and I doubt not, profitable. Here, most of the lovers of Jesus had an opportunity of engaging in fervent prayer, speaking of the goodness of God, and singing the songs of Zion. Here, many received the blessing of perfect love, backsliders were reclaimed, and many broken-hearted penitents, for the first time, found pardoning mercy. Many while engaged in these exercises, felt their hearts to grow warm with holy fire. They wept, they praised, they shouted. It was heaven "begun below."

In addition to the exercises in the tents, we had during the meeting, several public prayer-meetings, in different parts of the ground. Several were reclaimed and converted at these meetings. They were very profitable.

About seventy were converted to God at this meeting, besides many who were reclaimed from a backslidden state. Many who were converted, were young men, who promise much to the Church. The Lord keep them by his power unto eternal salvation.

Many professed to experience the blessings of perfect love. The number we did not ascertain. The Church, generally, were quickened. Old professors got their backsliding healed, and rebaptized into the work of God. The weak were strengthened, the wavering confirmed, and the doubting made to believe.

On Friday morning we held a very interesting Love Feast. Here the old soldier of the cross, those who had just received a clean heart, and the young converts, spoke of the goodness of God. Among those who testified of the goodness of God, was a deaf and dumb man, by signs, that he had been a great sinner, and that God had blessed him with his great salvation. It was silent eloquence it is true, but it was powerful. It spoke loud to every heart. Many wept, others rejoiced. All doubtless could exclaim, "It is good for us to be here!" After Love Feast the sacrament of the Lord's Supper was administered to about six hundred communicants. It was a solemn time.

We did not forget the missionary cause. At the close of the Love Feast, we took up a good collection in jewelry. Many seemed disposed to give up their trinkets to send the gospel to heathen lands, and seek for the adorning of a "meek and quiet spirit." Friday afternoon, bro. Seys, missionary from Africa, addressed us on the subject of missions, from Luke x. 35. During the day the collection for the missionary cause amounted to more than \$150.

The best order prevailed throughout the meeting. All, with few exceptions, were disposed readily and cheerfully to obey the rules of the meeting. Some said, "There is as good order here as in the house of God."

Our meeting closed on Saturday morning. The parting scene was truly affecting. Many were now shaking hands with each other for the last time. But all seemed to look forward with pleasing prospect to the "city above," where they will soon meet to part no more. All seemed to say, "We shall have a good meeting in glory!" After shaking hands with each other, and while the friends remained in an entire circle around the ground, our beloved P. Elder ascended the stand, and requested all who had obtained the victory during the meeting to give a hearty shout to God. The signal was to be the raising of his hand. Such a simultaneous shout of "Glory to God," I never heard on earth. But it was glorious.

On the whole, I think we can safely say it was one of the best Camp-meetings ever held in Bolton, or in this part of New England.

R. W. ALEX., Secretary.

FOR ZION'S HERALD.

HOLDENNESS CAMP MEETING.

I am requested to send, for publication in the Herald, an account of a Camp-meeting held in Holdenness, N. H., the first week in September.

There was probably about thirty-five or forty persons justified. A great number were advanced in holiness, and some professed perfect love. But that which ranks the meeting higher than most meetings of the kind is, it was of a character to make a very favorable impression on the public mind toward this work of grace, in favor of religion, and the doctrines of Methodism. This we infer, not merely from the number of converts, and the increase of spirituality among Christians, but from the numbers who attended, the universal and fixed attention through the whole, the apparent amount of conviction upon the people, the gratification expressed by professors of different churches, and the general interest taken in the meeting by non-professors.

The tents were prepared in neat order, and the people appeared to understand manners, as though accustomed to Camp-meetings. All seemed to be ready at prayer at proper times, and ready to change their exercise and repair to their seats at the sound of the trumpet. All heard attentively the word, and when, at the close of the sermon, the serious were invited to the altar, the praying army gathered round, and while all within the circle were kneeling before God, and one voice was heard in supplication, hundreds of hearts were ascending to heaven, strong faith took hold on mercy, and souls were soon brought into the liberty of the children of God.

The meeting was one of the most pleasant of the kind we ever attended, and we would now record, first, our expression of gratitude to God for his blessing upon the meeting, and second, our thanks to the people, who are worthy of all praises for their exertions to render the meeting interesting, and their excellent order and good attention. We trust they will reap a harvest.

G. B. FLETCHER.

Plymouth, N. H., Sept. 7, 1888.

We insert the following, which has been received since the above.—[Ed. H.]

Br. Brown.—A Camp-meeting has just closed at Holdenness, N. H., at which God has poured out his spirit in some good degree, and souls have been converted. The editor of the Investigator thought there would no good result from the nine Camp-meetings, the appointments of which were in the Herald in one week; but great good has already been the result of one little meeting. One gentleman, a leading man in the town where the meeting was held, who has been a Universalist, came forward just before the meeting closed, and gave his name to be enrolled with the followers of Jesus, and still this is but a small part of the good which has been done. Satan's kingdom is fast falling in this region, and the Lord listens its overthrow.

Yours, truly,

L. D. BLODGETT.

Sandwich, N. H., Sept. 8, 1888.

FOR ZION'S HERALD.

GREENLAND, N. H.

Br. Brown.—I am happy to say that the Lord is blessing us in this place. Things which were ready to perish, have revived, and begun to bud and blossom. Our Sabbath School has more than doubled. With the addition of books, just received, our library is very good. We have formed a very interesting Bible Class of more than twenty, and others will join soon. The church has awoke as from a deep sleep, and put on her best attire—holiness unto the Lord. One young man has professed faith in Christ. Last evening, four persons presented themselves as subjects of prayer, who knelt at the shrine of mercy, while we endeavored to bear their cases to the bleeding Son of God. Respectfully yours,

Aug. 26, 1888.

FOR ZION'S HERALD.

THE WESLEYAN UNIVERSITY.

Mr. Editor.—Before I saw the notice of our commencement in the Herald, copied from the Advocate, I had intended to have communicated a brief account of our Literary Anniversary, and in connection, made some other remarks relating to the institution, which seemed to me at this time, particularly appropriate. The account already published, however, will preclude the necessity of any further notice of the commencement exercises. I will add my testimony, however, to what has already been published, to the superior merit of the oration before the literary societies, by A. H. Everett, Esq., on the literature of the Bible. It was an intellectual feast, and rendered the more interesting to me, by the pleasing thought, that scores of young men, who are destined to act a public part in life, were imbibing sentiments in favor of the holy oracles which could not fail deeply to interest them in these fountains of truth. Professor Allen's oration before the Cuvierian Society was highly spoken of, although I had not the pleasure of hearing it. These public occasions, in connection with our literary institutions, accomplish much for the cause of education. They give a popular character and a general interest to the subject, and invest our seminaries of learning with a public sympathy which never could be secured by the mere exercises of the "We have examined and received more than sixty new students, for the present collegiate year, and our whole number on our next catalogue will be about 150. This will be soon, we are still on the advance, and numbers, having had a regular net gain of from 10 to 20, every year since we opened the College, in 1831. I trust, too, we are advancing in all other respects, so far as our internal arrangements and advantages are concerned. We greatly need, however, increased accommodations, both for public rooms and rooms for students. We have rooms for 123 in the College buildings, and have hired a small house in which we room 13 more, making provision in the whole for 136. The remainder have been hired, and found rooms in the neighborhood. The question soon to be decided, it seems, whether our friends will furnish the means of enlargement, according to the probable advance of the University, or whether our indifference and parsimony shall stultify the growth and the prospects of this rising seminary. I beg our friends to give this subject a thought, and inquire what is duty in this matter. Next year a plan will be presented to them, according to the decision of the Annual Conference at its last session, which will enable them, if they will, to do us great service in our pecuniary concerns.

The New England Conference, to her praise be it spoken, has been the first, I think, to lead the way in forming Education Societies, in our Church. On this subject I beg the privilege of saying a few words to our brethren. The greater portion, probably, of those who are going through the University, are young men of strained circumstances; many of them are getting an education, in view of the ministry; but to get through they are obliged to involve themselves in debt, and hence, after they graduate, they are compelled to enlist in the work of teaching, to discharge those debts. For this purpose, they emigrate to the West and South; and perhaps it often happens that otherwise happens, that they settle down in this or some other secular calling, and the itinerant work is deprived of their needed services. Whereas, if they were prepared to go into the field immediately, they would greatly strengthen the ministerial work. This, many would do, if the University would furnish them, their education. Two of the beneficiaries of the N. E. Conference Education Society, graduated this year, and with warm and willing hearts, they are already in the field, and are the only ones out of a class of 26, with one other exception, who are likely for the present, if at all, to join the travelling ranks. Not because there were not several others who were licensed preachers; but they were in debt, and must earn money to discharge their obligations. I know it is well to raise up teachers; Christian educators of youth are greatly needed, and may do a vast amount of good; but we want at least, a good proportion, to enter the travelling connexion.

In addition, it ought now to be known, that the Board have found it necessary to curtail their credits. Heretofore, we have credited any student his board and term bills, who could give bonds for their payment, in a reasonable time after their graduation; but this has drawn so heavily upon our limited funds, that it has been determined we can at present, give no man credit for board. For the term bills, we still give credit, on good security. This curtailment of credit, urges an additional argument in favor of the Education Society.

What a favor would some wealthy man confer on the church and the country, if he would give now, or bequeath at his death, the sum of ten thousand dollars as a loan fund, to be devoted to the education of indigent young men, who would give bonds to refund the money advanced, with interest, in two years or three years, after they graduate. It would be a perpetual charity. The interest would probably more than cover any losses that might occur, and fifty young men might in this way, be kept continually at College. I know of no way by which a greater amount of good could be accomplished, by the same amount of means.

Before closing, I will drop one word respecting the comparative expense of our University. Some young men, I understand, have declined coming here, because they think our expenses are higher than at

some other colleges. Now I am satisfied that this is only true of a few of our interior colleges; and with these, taking every thing into the account, the difference is very small—and offset against this, indigent young men who graduate with us, have the almost certain prospect of getting employment immediately after they graduate, have such a correspondence on this subject with all parts of the country, that all our graduates find profitable employment.

In conclusion, I would add, to the praise of God and the encouragement of the church, that we have in the University at this time, a good state of religious feeling, and I sojournally request the church to remember, in their prayers, their University, that converting and sanctifying grace may rest upon these young men.

Wesleyan University, Sept. 12, 1888.

[Will the Maine Wesleyan Journal be pleased to publish this?]

W. F.]

FOR ZION'S HERALD.

AN APOSTOR.

A certain individual by the name of Thomas W. Lamphere, has been cutting curious figures in this section, in the disguise of a Methodist preacher, for a few years past. Said Lamphere removed four or five years since from Norwich, Vt., or from that region, to Canada, Vt., where he married a wife, but they could not agree to live together for only a short time. He cannot be recommended as a member of the Methodist Church, and also with licenses to preach, as a local preacher, one signed by Br. Storrs, as I understand, and another by a Br. Scott, and C. D. Cahoon, P. E. He preached in these parts some time to the acceptance of the people, until his difficulty with his wife, since which time he has occasionally dabbled with counterfeit money, and dares not make his appearance openly here. He passed a counterfeit five dollar bill to Br. E. Ladd, of Dalton, N. H., and has since been preaching in Randolph, N. H., and in Bethel, and other towns. He is a young man, of tolerably good talents, and might have been a useful man if he had conducted right. The public should beware of him, especially Methodist people.

L. D. BLODGETT.

West Stewartstown, N. H., Sept. 1, 1888.

P. S. He sometimes calls his name Lamfield. He is now in Herford, in Lower Canada, where his parents live.

FOR ZION'S HERALD.

YOUNG MEN'S ANTI-SLAVERY CONVENTION.

To be held at Worcester on Tuesday and Wednesday, Oct. 24 and 25, 1888.

TO THE YOUNG MEN OF MASSACHUSETTS, WHO ARE THE FRIENDS OF IMMEDIATE AND UNIVERSAL EMANCIPATION.

BRETHREN—The Board of Managers of the Massachusetts Anti-Slavery Society has developed upon us the pleasing duty of inviting you, one and all, to meet in Convention at Worcester, on Tuesday and Wednesday, the 24 and 25 days of October next, for the purpose of deliberating and acting upon questions connected with the present interests and future prosperity of the great cause of Human Rights. We address you with the full conviction, that such a Convention is imperiously demanded at the present crisis, as a means of enlisting the efforts and combining the influence of the Young Men of this ancient Commonwealth on the side of Liberty and humanity, in the great moral struggle which is now agitating the nation, and on the issue of which is suspended the salvation or the downfall of our free institutions. It was a remark of the renowned author of the Declaration of Independence, that the great work of emancipation was "an enterprise for the young who could follow it up and bear it through to its consummation;" and the history of moral reform in all ages proclaims the same truth. The young men are strong; and if, in this country, truth and freedom shall ever gain a victory over falsehood and slavery, it will be owing in a great degree to their vigilance and energy. We beseech you, then, by the love you bear to your country, by your regard for the cause of bleeding humanity, and by the ties which bind you to your enslaved countrymen, to come up to the Convention, by hundreds, from every county in the State. There should be no delay in the appointment of delegates. In every town, a committee be called for that purpose forthwith. One thousand young men at least, good and true, should be sent up to the Convention, to represent the main army which must necessarily stay at home. But this cannot be done, unless the friends of the cause in every town do their duty promptly. Efforts will be made to secure the attendance of distinguished advocates of the cause from abroad, and such other measures adopted as it is hoped will render the Convention one of uncommon interest.

Yours for the slave,
AMOS A. PREBLE,
JOSHUA V. HINES,
EDMUND QUINCY,
WENDELL PHILLIPS,
OLIVER JOHNSON,
Committee of Arrangements.

The Albany Temperance Recorder says that the Fourth of July of the present year was celebrated in more than one hundred and twenty places in the State of New York, on strictly TEMPERANCE PRINCIPLES, that is, without wine or other intoxicating drinks. Remarking upon this fact, the White Mountain Aegis says: "Many years will not roll by, we venture to predict, before the birthday of American liberty shall be celebrated all over the land in a rational manner, without the use of intoxicating drinks. We are pleased to be able to say that we have not heard of a single accident or affray taking place at any of the Temperance assemblies, to mar the peace and rational enjoyment of the occasion,—while at those festivals where bumpers of punch and champagne were used, and the guests were called to the riotous of the guests, fearful were the affrays, and the destruction of morals and character."—Mer. Jour.

[From the New York Evangelist.]

THE TRIUMPH OF UNIVERSALISM.
Extract from a City Tract Society's Missionary Report.

In the month of June I was requested to visit an aged man who was supposed to be near his end. He was moral and intelligent, and had been instructed, from childhood, in the doctrines of evangelical religion, but his heart was opposed to vital piety. For some time he would not allow his pious companion to send for a minister; but when the disease had made large inroads upon him, and death stared him frightfully in the face, a dark and dreary eternity began to open itself to his bewildered view. He then expressed a wish to see me, as I had previously visited in the family, at a time of sickness. He was evidently much alarmed, and it was some time before he could be brought to agitate, and to hear his groans and cries for mercy, as the truths of the gospel were urged upon his attention. During several subsequent visits he appeared so deeply interested, and so very anxious, that I hoped he was drawing nearer and nearer to the kingdom of heaven. At this eventful moment of his history—this crisis of his state—I was taken sick, and thus prevented from visiting him for several days. During this interval, there was introduced to him a Universalist minister, and seeds were sown in his mind which grew rapidly, and I fear, brought forth fruit unto death. When I next saw him, he expressed doubts as to the necessity of a change of heart, and inquired if the Bible did not teach that all men would be saved? and said, that he had been told by the Universalist that all would be well with him. This doctrine was shown to be fallacious,—but in vain. He had wilfully rejected the grace of God: the Holy Spirit was grieved, and strove with him no more. From that time his prospects of eternity grew more dark and desolate. The next time I saw him, he rid-

iculed the Bible;—the next, his reason was gone;—the next, his spirit was in the eternal world.

"There is a death whose pang Outlasts the fleeting breath: Oh, what eternal horrors hang Around that second death!"

VERMONT STATE PRISON.

[Abstract of the Report for 1887.]

In the Vermont Penitentiary, prisoners diminished: number of prisoners in 1887, 32; the smallest number in 25 years. Average number about 100; highest number 138. Commitments in 1887, 30; average number of commitments in 25 years, 36; recommissions, four; not very good; deaths two, or one in 46; not quite as favorable as usual; escapes none; females two; insane, one. [Why not in the Asylum at Brattleboro?] Colored, four; earnings by contract, equal to all expenses for three years, and contractor liable for deficiency, and entitled to the surplus; [a bad system: too much of selfishness in it to admit in ordinary circumstances of impartial justice.] Moral and religious instruction: a Bible to every man; the usual services of public worship on the Sabbath, conducted by a resident chaplain; a Sabbath School for half the convicts; ignorant convicts are taught to read; lights are furnished Saturday and Sabbath evenings to enable the convicts to get their lessons for the Sabbath School; evening prayers are attended every day in the week; religious books and tracts have been liberally distributed among them, and it is in contemplation to establish a day school for the ignorant; no suit of clothes is furnished suitable for the Sabbath.

Some of the convicts, the chaplain says, exhibit good evidence of conviction of sin, and conversion to God, and some of the discharged betake themselves to industrious habits, and become useful citizens.—Boston Recorder.

In a letter in the Washington Globe respecting the Indians on the frontier, we find the following paragraph: "One great cause of so much difficulty among the Indians is whiskey. The country is now flooded with it. The Indians in this district and the adjoining one have been drinking for some time to great excess. This paralyzes every effort to benefit them, and unless the strong arm of power is put forth to stop it, very little can be done for them.—If it was made a criminal offence for any white man to sell or give them whiskey, it would in a measure, put a stop to it. Something must be done, or the Indians are lost irretrievably. Shame! Shame! upon the white man."

From the Mercantile Journal.

SORE THROAT.

Mr. Editor.—I saw in your paper some time since a recommendation of the daily use of cold water, applied to the neck, as a security against sore throat. My own experience concurs with yours on this point. I was many years since subject to that ailment, and was advised to try this remedy by one who had proved it. I did so, and have had no return of the complaint. As the season has come when there is considerable exposure, from the contrast between the temperature of the day and evening, it may be well to remind your readers of this method of protecting themselves. Below I give you the testimony of Sir Walter Scott on the same point, which I transcribe from one of his letters published in Lockhart's life: "When I was subject a little to sore throats, I cured myself of that tendency by sponging my throat, breast, and shoulders, every morning with the coldest water I could get."

ZION'S HERALD.

BOSTON WEDNESDAY, SEPTEMBER 16, 1888.

SABBATH SCHOOL LECTURES AT THE ODEON.

In accordance with the promise made in our last, we will attempt a brief description of the first Lecture in the course, delivered by Dr. Stone of the Episcopal Church. We are aware of the great difficulty of the undertaking, but our readers will not expect us to

"Gild refined gold."

Indeed, we fear that the very brevity of our remarks may be injustice to the address.

The introduction consisted chiefly of two important thoughts, viz. That the religious education of the young is the most important of all human occupations, and that by consequence, intellectual and moral qualifications are indispensable to Sabbath School Teachers. These thoughts were expanded in a concise and masterly style, which showed the deep interest the Sabbath School cause had excited in his own bosom.

As he announced his subject, *The influence of the Bible upon the Intellectual Powers*, he seemed to be well nigh overpowered by a consciousness of its magnitude, and expressed the wish that he might not be expected to exhaust it, but that it might inspire him with humility, and his auditory with a spirit of inquiry.

Catching "his inspiration from his theme," he first considered *The fact that the Bible does exert an influence upon the Intellect*, which he fully substantiated by referring to the history of Christian and heathen lands. This part of the discourse was full of interest, and evinced a mind familiar with the changes which had taken place in empires and nations, and with the cause that had operated in their production.—*The Bible*.

He next inquired *into the reason of the fact*—if there be anything in the Bible to account for it. This inquiry led to an examination and description of the Bible, in which he dwelt in strains of lofty eloquence upon its unrivalled antiquity—its succinct account of all the important facts which constitute our world's History—its matchless Literature—its deep and spiritual Philosophy—its sublime and exhaustless Thought, and its unerring, inspiring Spirit. In all these combined elements of power, he found resources sufficient to explain the marked distinction which the religion of the Bible had made in the human family.

He then showed *The operation of the Bible upon the human mind*, advertising to its renewing power in changing the heart and freeing it from the dominion of sin, and thus giving it scope to enlarge and expand;—and also to its direct effect upon the Reasoning Powers, in correcting our first principles—destroying the spirit of sophistry, and instilling the mind to inquiry.

Lastly, he proved that *The truths of the Bible enlarge the mind and expand its faculties*.

In fine, the whole discourse was rich with thought, glowing with eloquence, and fervid with piety. To us it displayed a mind upon which the Bible had exerted a deep and holy influence.

SECOND LECTURE AT THE ODEON.

The second lecture was delivered on Sabbath evening, the 9th inst., by Rev. J. W. Downing of the Bromfield St. Church. His subject was "The duty incumbent on all young persons, and especially of Sunday School Teachers to cultivate their intellectual faculties."

The speaker introduced his discourse by a brief elucidation of the fact, that the great law of the Universe is that of Progression, and that this law obtains in the Moral, as well as in the Mineral, Vegetable, Animal, and Intellectual world; but that beyond a certain point, the material faculties cannot be successfully cultivated, to the neglect of the moral powers. Addressing himself to teachers, he showed how indispensable to them is intellectual cultivation; that to fit them for their calling, they need a mind disciplined in the school of the prophets, and a heart daily imbibing wisdom at the cross of Christ.

He proposed last, to consider the characteristics of that style of speaking and writing which greatly affect the

public mind,—and 2dly, the essential requisitions for its possession.

The speaker sustained the first proposition by showing that it is the intention of Providence, that mind should act upon mind. The age of metaphysics was spoken of, when Des Cartes, Hume and others acted a conspicuous part, and which through the writings of Reid, was succeeded by an age of rational thinking which in its turn, seems also to have passed away, and we now live in an "age of intensity." Excitement is the goddess which reigns over every thing that appeals to the interests, the sympathies, or the duties of men. In proof of this, he remarked, that in regard to reading, those authors are most sought after, especially by the young, who are distinguished either for beauty, or strength of style. The popular speakers of Great Britain and of the United States were alluded to, whose voices amid all the tumults of the people, were heard, because they possess intellectual suited to the age. The same power moves the hearts of the people in a Lecture Room, at Conventions, at the meetings of Benevolent Societies, and in the Sacred Desk. The community expected, he observed, either beauty and elegance, or force and sublimity in all the productions of public men, and they will rest satisfied with nothing short of this. They require of every individual, whatever may be his station in life, the same character in kind, which they require of public men.

The speaker then proceeded to the second part of his discourse, which was to consider "The essential requisitions for the possession of this style."

After touching upon the difference in men on the score of natural talent, and likewise on the superior advantages possessed by some for acquiring an education, he remarked that the first requisition for the possession of such a style as is adapted to the wants of the age, is a knowledge of Human Nature. A knowledge of the nature and power of language, was also indispensable. Writers and speakers must not only possess a knowledge of men, but also of the instruments by which they can be moved. An enlightened understanding, including the judgment and reasoning powers, was highly requisite. The habit of analysis was recommended, as not only necessary to assist mental operations, but as an indispensable qualification for a teacher, to which must be added the power of generalization. The last requisition recommended to the audience, was Patient Thought, involving Abstraction and the habit of fixed Attention.

We profess to have given only a meagre sketch of this able Lecture, which we hope, with the others already delivered, will be printed for general circulation. The subject was discussed with clearness and force, exhibiting a close acquaintance with the human mind, and the best method of its cultivation. Each proposition was clearly defined and happily illustrated, and the whole discourse was chaste in style and rich in thought.

The large audience, composed, we presume, chiefly of Teachers and Parents, listened with an attention indicative of a deep interest in this great and important subject. The third Lecture was delivered on Sabbath evening last. We took notes of it, but have not had time to write them out for this week's paper.

[From the Emancipator.]

THE DIFFERENCE.

George McDuffie, a duelist, a slaveholder, living on the unpaid toll of scores of his poor fellow-creatures; the enemy of free discussion, of the right of petition, the trader of the free laboring people of the North, comes to New York, and his arrival is announced in flattering terms; he visits Saratoga Springs, and doubtless receives the hospitalities and good offices of our distinguished fellow citizens wherever he goes throughout the state; beside this, his intention to sail for England to recruit his health is published in our commercial papers for weeks in advance; he, the seat of government of S. C., for the restoration of his health, or on purpose of business, what would be his reception? This venerable man—man of private virtuous acceptance of his years, but by reason of his private vices and his public services—this fearless advocate of the constitutional rights of his fellow-citizens—this champion of the principles of the Revolution, that "all men are created equal and entitled to liberty"—this man held in esteem by his countrymen, and wearing out the days of his life in the defence of popular rights, who would be robbed and lynched by a demagogue negro whipping multitude, if he escaped with his life, it would be only because a mob had learned to be merciful.

We have no doubt this would be the case, from what has already been done and threatened. Mr. Preston, a compeer of Mr. McDuffie, used language like the following on the floor of Congress:—"Let an abolitionist come to the South, and if we can catch him we will hang him." Suppose Mr. Adams in the way of effect had said during his late speech, "Let a slaveholder come to the North, and if we can catch him we will hang him." Suppose this had been uttered with a conviction on the mind of the speaker, that he was only declaring the sentiments of his constituents; what would the South think of it? Should we in their estimation deserve the name of a Christian, or even a civilized community? But we thank Heaven we have our residence in a community governed too much by the principles of truth and justice, too much by the precepts of that blessed book which commands us to return good for evil, to indulge in threats of such a bloody character. Will it be said that there are many Christians in the South who will not approve of such a course? We ask who has condemned it? Who in the South has ever lifted his voice against it? What editor in the South, religious or political, has ever expressed one word of disapprobation of Mr. Preston's threat? Not one. In vain we look to religious men for these things. In the affair of poor Dresser who was lynched at Nashville—an affair unequalled, considering all circumstances, for its atrocity and cruelty, the members of the same church with himself, and even the minister from whose hands but a day or two before, he had taken the holy sacrament, stood by and consented to, and some of them even aided in the cruel whipping which he experienced!

But it is said that this course is necessary in order to self preservation;—that were the slaves to imbib the spirit of liberty, insurrections would break out, and the lives of the slaveholders and their families be endangered. Leaving the usual mode of reasoning in reply to this we ask how it is, seeing slavery is a "divine institution," that the slaves have not been taught this, and convinced of its truth? It is said they are generally tractable and willing to be instructed; and that many of them have made a profession of religion. How is it that they have been so slow to learn this important truth, the illumination of which would immediately banish every fear from the most deeply agitated bosoms of the southern people, despite the most strenuous exertions of the Anti-Slavery Societies. Has the South done its duty in this respect? Has it appointed teachers, and made it their duty to instruct the slaves in the "divine origin" of this "corner stone of our republic," this "balance-wheel" which regulates the whole body politic?

We must say that it would be rather a laughable sight, to see a slaveholder, or any one employed by him for the purpose, slave-holding, and pulling out his catechism, gravely prepared to inculcate the "divine" origin of slavery, proceed gravely to question his catechism! We have been trying to think what the first question would be; but we cannot for the life of us conceive how it would read. Perhaps some of our ingenious correspondents could furnish us a *fac-simile* catechism. To be serious, however, if slavery is what its defenders say they believe it is, is it not their imperious duty, immediately to convince their slaves of this? For we have reason to believe that in the present state of things, there is much restlessness and anxiety for freedom on the part of the slave, some foreboding of insurrection on the part of the master, and much difficulty in keeping the slave content to spend his life in unrequited toil.

THE "GREAT W."

[Correspondence of the Herald.]

Vicinity of Chicago.—The "Grand Prairie" mode of settling by the "Squatters" hand—lands now in the market, sold by the Government—Rock River country—night adventure—Extreme thirst of the night.

Br. Brown: Sir—After leaving our course toward Madison, the country is very low and wet, so much and Autumn, as to be almost impenetrable, and capable of no movement. Except near the city, market, though much of it is claimed. This prairie which by way of "Grand Prairie," extends nearly into the Territory, a distance of about twenty miles west of Chicago. About twenty miles west of Chicago, the eye can reach, studded with bearing some appropriate name, the first settlement near it, or some which it may have changed to "Cherry," "Hickory," and "Elk."

After fording the Des Moines, we eight miles wide

Leaving the usual mode of reasoning in reply to this ask how it is, seeing slavery is a "divine institution," that the slaves have not been taught this, and convinced of its truth? It is said they are generally tractable and willing to be instructed, and that many of them have been converted to religion. How is it that they have not so slowly to receive this important truth, the inculcation of which would immediately banish every fear from the deeply agitated bosoms of the southern people, demand the most strenuous exertions of the Anti-Slavery Societies. Has the South done its duty in this respect? It appointed teachers, and made it their duty to instruct the slaves in the "divine origin" of their "corner-stone of our republic," this "balance-wheel" which regulates the whole body politic?

We must say that it would be rather a laughable sight to see a slave-holder, or any one employed by him for the purpose, gravely seat himself, and, pulling out his corner-stone, gravely prepared to inculcate the "divine" origin of slavery, proceed gravely to question his constituents: "We have been trying to think what the first question would be; but we cannot for the life of us conceive how it would be. Perhaps some of our ingenious correspondents could furnish us a *faux-mot*, which we would then deliver, if slavery is a *faux-mot*, what its defender would say, when it is so. But not our imperious duty, immediately to convince their slaves of this? For we have no reason to believe that in the present state of things, there is much restlessness and anxiety for freedom on the part of the slave, some foreboding of insurrection on the part of the master, and much difficulty in keeping the slave content to spend his life in unrequited toil.

Vicinity of Chicago—The "Grand Prairie"—"Elk Grove"—
Mode of settling by the "squatters"—Method of purchasing
land—Lands not in the market, settled first—Fox River, a farmer
from Massachusetts—Rock River country and Janesville—Another
night adventure—Extreme thirst of the travellers.

the warring elements, without a shelter, we could go but little rest. In the morning by the earliest dawn, we saddled our horses, and proceeded on our way in search of the right path, still wet with the rain of the previous day. By this time our thirst had become painful, having had no water since the previous day, which rendered our march of bread tasteless. After riding some ten miles farther, we succeeded in finding the lost path, and were again on our way. We now had 16 miles farther to ride to the first house, and without any road but an old Indian trail, and some eight or ten miles before we could find water. At about 12 o'clock at noon, we arrived at a small mission settlement, made up of three or four huts, the principal of which was kept as a public house by an Irish woman and her husband. She was known for 100 miles around as "Mother Welch." She appeared to be a perfect personification of most of the evil qualities of human nature—an incarnation of evil. She however treated us with ci-

ONEIDA CONFERENCE.—The Missionary Anniversary of this conference was held at the Methodist Church

circumstances were, and the woman was prepared to state the particulars of the case. He with a naturally stout, iron frame, presented a bloated face, bronzed and crimsoned, and glazed, bloodshot eyes.—The woman was slender and pale, denoting, quite as distinctly, but differently, the dreadful effects of intemperance. In one particular, rum had produced the same result; they were clothed in tattered garments, and looked as if they had obtained their miserable apology for clothes at a place where the only article of dress was the ragged and filthy blanket. In the house, the woman was so badly intoxicated that she was conveyed in a handcart. They were both clamorous in the protestations of good conduct. He was sent to the House of Correction for two months, and she having a young child, was sent to the House of Industry for two months. A permit was obtained for the other children to

Died in this city on the 14th inst., Mrs. Mary N., wife of Mr. Thomas S. Gray, aged 37.
For many years she was an humble and exemplary disci-

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BEEF, mess, bbl.		13.00 15.00
No. 1,		13.50
prime,		12.00
BUTTER, American, lb.		28 32
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FEATHERS, northern, geese, lb.		
southern, geese,		37 46
FLAX, American, lb.		9 15
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Baltimore, wharf,		7.75 7.75
Alexandria,		7.50
Rye,		5.00 5.50
GRAIN, Corn,		
southern yellow, per bushel,		
northern do,		55 97
Rye, white,		90 92
Rye, northern,		58 56
Oats, northern, (prime)		42 45
HAY, best English, ton of 3000 lbs.		16 00
Eastern,		12.00 14.00
HONEX, (Cuba) gallon,		50 62
HOPS, 1st quality, lb.		6 -
2d quality,		5 -
LARD, Boston, 1st sort, lb.		12 15
Southern, 1st sort,		12 -
LEATHER, Philadelphia city tannage, lb.		25 28
do, country do.		25 27
Baltimore city do.		25 27
do do dry hide,		22 24
New York red, lb.		18 20
Boston do slaughter,		19 21
do do dry hide,		18 20
LIME, best good, cash,		10 12
PORK, Mass., inspection, extra clear, bbl.		25.00 25.00
Clear,		24.00 25.00
No. 1,		23.00 24.00
SEEDS, Herd's Grass, bushel,		2.63 2.72
Red Top, southern, bushel,		80 110
do do, do,		82 105
Red Clover, southern, lb.		21 22
Southern Clover,		20 22
TALLOW, refined, lb.		10 11
Wool, prime, or Sazony Fleeces, lb.		45 46
American, washed,		45 46
American, 4 washed,		42 43
American, 4 do, and common,		35 37
do, (Pulled superfine,		42 43
No. 1,		38 39
No. 1,		38 39

PROVISION MARKET.		
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BUTTER, tub, lb.		28 2
" lump, "		25 2
CIDER, bbl.		5.00 3.50
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" Southern and Western, "		16 1
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PORK, whole hogs, lb.		9 1
POTATOES, new, bushel		60 7
POULTRY, pair		50 1.2

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J.

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Poetry.

The following poem, which we copy from a late number of the *South Western Christian Advocate*, is from the pen of the Rev. J. N. Maffit, who is still some where at the South West. In the way of poetry, it is the best thing we have ever seen from his pen. The sentiment, however, contained in the following lines of the fifth stanza, namely,

Oh, let me live, though shackled, drugged with woe,
I would not sink to nothing, though to be
Should make me like a living tomb to glow,
In pain and life to all eternity!

is shocking in the extreme; and how it ever could have been uttered by the writer, or any other man in his senses, it is difficult for us to conceive.—ED. HER.

[From the *South Western Christian Advocate*.]

IMMORTALITY.

Mysterious spirit of the earth and skies!
Undefying presence, uncontrolled, unbound;
Whose matchless course forever onward lies,
Notching the ages in their ceaseless round;
Thyself unclothed, unchanged and undefined,
Without a cloud or mark upon thy brow;
Eternal image of th' Almighty's mind;
Always the same, as yesterday, and now;
Essence of all instinctive nature, grand, sublime!
Embodied essence of all thought, and space, and time.
Ah, who can fathom thee, thou deep of deeps?
Or reach the height of thy transcendent throne?
Eternity is thine, that never sleeps,
And all its world of mysteries thine own!
Thy nature throbs with fires that seethe and glow,
Unquenched and deathless as the stars of night,
The same in heaven, on earth, above, below,
No measure to thy unexhausted might!
Thou art, and wast, and still shalt kindle on,
When ages and a thousand fleeting worlds have gone.
What fearful images thy voice bring,
What burning thoughts thy godlike nature gives!
Thou art the life of lives, the untiring wing
Of genius, when his *beau-ideal* lives
Upon the canvass, or in marble breathes—
The soul that quaffs thy sparkling waters, feels,
A giant's pulse and pants for laurel wreaths,
Though death should toll thy keel in measured pails;
For one deep draught the aspiring sons of earth,
Throb with the agonies of an unrequited birth.
Oh, immortality, thou dread, sublime!
Infinite, imperishable in night,
Thou art the rush of stars, the voice of time,
The cloudy pillar and the shafts of light.
As from a common centre, faithless,
Thy sparkling waves forever roll along
To give, or woe, or angel blessedness,
To echo wails and groans, or gladness songs,
Dread immortality! A blessing or a doom,
More awful than the fears of death, or shroudless tomb!
But who would change thee for dull Lethe's grave,
The deep abyss where one might sleep forever,
The sluggish, never breathing, sullen wave,
Where hope, and joy, and life, are buried ever?
Oh, let me live! though shackled, drugged with woe,
I would not sink to nothing, though to be,
Should make me like a living tomb to glow,
In pain and life through all eternity;
Annihilation frights me more than agony,
Unremitted—Oh, give me immortality!
Aye, immortality! I pant to see
Thy image mirrored out and glassed above
Where all I longed on earth to feel or be,
Shall find my soul, like dreams of perfect love,
I feel the stirrings of thy mighty heart,
Beating the close pent cage of holds me down,
I long to take some noble, godlike part,
With those who wear the martyr's peerless crown,
Immortality! The breath of heaven and its bliss,
The golden link that binds the better world to this.

LOVE NEVER SLEEPS.

"Love never sleeps!" The mother's eye
Bends o'er her dying infant's bed;
And as she marks the moments fly,
While death creeps on with noiseless tread,
Faint and distressed she sits and weeps
With beating heart—"Love never sleeps!"
Yet, 'e'en that sad and fragile form
Forgets the tumult of her breast;
Despite the horrors of the storm,
O'erburthened Nature sinks to rest;
But 'er them both another keeps
His midnight watch—"Love never sleeps!"
Around—above—the angel bands
Stop o'er the care-worn sons of men;
With pitying eyes and eager hands
They raise the soul to hope again;
Free as the air, their pity sweeps
The storms of time—"Love never sleeps!"
And round—beneath—and over all—
O'er men and angels, earth and heaven,
A higher bends! The slightest call
Is answered—and relief is given
In hours of woe, when sorrow sleeps
The heart in pain—"Love never sleeps!"
Oh, God of love! Our eyes to thee,
Tired of the world's false radiance, turn;
And as we view thy purity,
We feel our hearts within us burn;
Convinced that in the lowest depths
Of human ill, "Love never sleeps!"

Biographical.

FOR ZION'S HERALD.

Died in East Brookfield, Mass., Aug. 14, of consumption, Mr. ELISHA DOANE, son of widow Sally Doane, aged 26 years.
For the last six or eight months of his life, his health declined very rapidly, and within two or three months of his death he began very seriously to question whether his stay upon earth could be prolonged to any considerable time. As hope of life began to decline, a desire for a personal interest in the salvation of Christ began to be manifest. This desire at length increased, so that it became paramount to all other.

During the last Lord's day of his life, the writer of this was requested to call and see him, and found him sinking rapidly into the arms of death. The sick and dying man expressed some hope that he had passed from death unto life. On being questioned respecting the foundation of his hopes, he soon manifested many fears that he might be mistaken. He felt that he was going into eternity, and great was the anxiety and distress of mind which he manifested.

No one who witnessed the scene could be indifferent, with respect to the subject of personal religion. At length, however, grace, almighty grace, appeared to triumph. His spiritual foes seemed to be vanquished, and the darkness which had been so intense and overwhelming, was now dissipated, and light and peace succeeded.

He appeared like one who was truly born again. After this he expressed no desire for the protraction of life, but, on the contrary, a wish to depart and be with Christ. "Come, Lord Jesus, come quickly," was the prayer which he frequently uttered. Several

times he was also heard to say, "I have but just escaped perdition!" He would then express his surprise that Jesus Christ should have come into the world to save such a "poor sinner" as himself.

He manifested very ardent desires for the conversion of his brothers and sister, and for the salvation of his neighbors and friends. May they profit by his warnings and exhortations.

He continued to languish until Tuesday afternoon, Aug. 12, when he gently expired, falling asleep, as he was, in the arms of Jesus. "Blessed are the dead which die in the Lord." WINTHROP MORSE.
East Brookfield, Sept. 10, 1888.

FOR ZION'S HERALD.

Died, in this city, of consumption, Sept. 3, 1888, Miss HANNAH HOLT, aged 21 years.
Sister Holt experienced the pardoning grace of God three years ago last April, through the instrumentality of Rev. Mr. Padman, and from that time up to the last moment of her earthly existence, it can be truthfully said, she was *emphatically* a Christian. She possessed a good mind and a sweet disposition, and was characterized for the true graces of the Spirit. I visited her frequently, the last two months of her stay upon earth, and in every instance she could declare without a doubt, that she possessed a clear evidence of her acceptance with God. I never have known an instance where I have seen the grace of God shine out so clearly, as in the case of our departed sister. In her greatest sufferings she was perfectly resigned to the will of Heaven, and could joy and rejoice that soon her suffering time would be over. Not a murmur was heard to escape from her lips during her sickness. I was present with her a few hours before she died, and her room was truly the ante-chamber of heaven. I could fully adopt the language of the poet.

"The chamber where the good man meets his fate,
Is privileged beyond the common walks
Of virtuous life, quite on the verge of heaven."

She quietly fell asleep in the arms of her Saviour, and, like the dying martyr, she committed her spirit to Jesus. The nearest relative she has left, is an only sister. The church truly mourns its loss—she is now realizing that "To die is gain. May God sanctify this affliction to the good of that sister."

STEPHEN G. HILLER, JR.
Salem, Mass., Sept. 6, 1888.

FOR ZION'S HERALD.

Died, in this city, of consumption, August 21, 1888, Mrs. SUSAN ROADES, aged 41 years.
Sister Roades had been a member of the M. E. Church twenty-one years, and during that period, she adorned her Christian profession by a devoted heart and life in the service of God. She always exhibited a great willingness to discharge her Christian duties, and when she was blessed with the privilege of attending the means of grace, she tried to improve those privileges to the honor and glory of God. She died on Tuesday evening, of the 21st inst., at her home, in the triumph of Christian faith. She has left her husband and two children to mourn their loss. May this affliction be sanctified to their good here and hereafter.

S. G. H.

FOR ZION'S HERALD.

The church in this place has recently been called to sympathize with an afflicted and bereaved family, in the sudden death of BR. DANIEL DURRELL of Grafton, on the evening of July 28, aged 53.

Brother Durrell had for years been subject to severe attacks of the palpitation of the heart, and a few days before his death remarked to a brother that, his departure would be sudden, and expressed a readiness to obey the summons whenever it should please the Master to call him hence. He had enjoyed his usual health up to the time of his decease, and was found prostrated upon the ground at the door of his own dwelling-house, a corpse, having been out but about five minutes.

By this solemn dispensation, the church has been deprived of a valuable member, whose fellowship she has enjoyed eleven years; his family a tender husband, a kind and affectionate father. But in the midst of sorrow we rejoice in the evidence left that our loss is his eternal gain. HAYES JOHNSON.

FROM THE SAYINGS AND DOINGS OF DR. RICHARD ALCOHOL, M. D.

CHAP. XI.

Extracts from the Literary and Biographical Gazette.

According to previous notice, a large number of respectable people assembled at Capt. No. 50 *Conscience's* Hall on Tuesday evening, to consider the propriety of decimating the land from the wretchedness and cruelty consequent on the unjust and inhuman laws which were made at the last sitting of the legislature of the commonwealth. Judge Lynch was called to the chair by an unanimous vote, eighty nine secretaries were chosen to record the doings of the meeting, and four waiters were appointed to supply the people with refreshment to sustain them under the heavy duties of the occasion. A Committee of five was appointed to prepare a report upon the unconstitutionality of the present licence laws, who immediately retired to enter upon the important duties of their office. The President remarked that while the committee were getting their report ready, he would read a few letters which he had received from different persons, who were unable to attend the meeting, but who, nevertheless, felt a deep interest in its success.

Destruction Hill, July 3d, 1838.

DEAR FRIENDS—I AM SORRY I am not able to be with you in your deliberations, especially as the subject which you have met to consider is so important, of all others, should interest American freemen. It is no common-place affair which keeps me at home, I assure you;—my attachment to the cause of whistery rights is too strong to be destroyed by any common occurrence. I will give you my reasons for not coming with your request, as it will show you that our community is all wide awake in the good cause, and ready to make any sacrifice to sustain it and prove that my own excuse is not a common one. Last Saturday, you know, was the last day of June—hundreds will remember that day, till their death. It was the grand time for closing up the spirit-trade, except such as chose to sell fifteen gallons for a dose. Our people thought they would meet together and enjoy themselves while the privilege of drinking lasted, and testify their loyalty by keeping up their festival till midnight, when all retelling spirit shops would be closed, and we be denied even one glass of rum to cool our feverish and wasting systems. And a high time we had of it, as my one might have seen, had he been there to witness our wrestling, boxing, going, and other patriotic capers. So great were their exertions, and so liberally did they quaff the tongue-stirring and body-moving beverage, that the next day one half of them were unable to rise from their beds, where they are still confined, some with broken limbs, some with *deficient tremors*, and others with the galloping consumption. My time is all employed in administering to their wants, and even then, some of them are neglected. One half of them, I think, will recover in a few months, the others must die. And how can we lament their death, when their last public acts, exhibited such a generous and noble public spirit? They have fallen, but they will die lamented and pitied; their earthly career is nearly at an end, but posterity will honor their memories, and record their names among the greatest benefactors of mankind!

I will close with expressing my most ardent wishes, that your meeting may be spirited and profitable, and a terror to the modern, time-serving, reckless, murderous innovations of cold water notoriety.

Yours, ever,

D. N. TODDMEYER.

The two following letters, said Judge Lynch, are from persons who are evidently unacquainted with the rules of orthography and grammar, yet I will read them just as they are written, and would beg to have them printed without alteration, as they will show that the lower classes is in the work, and know how to prize their liberties.

Whiskey Pond, June 20, 1838.

respected Friends I would have ye think I don't like your cause, since I'm not with you in your deliberations. I maid up my mind to go and take my boys with me, but we've got most dreadful disreputable and must make the best of it we can. But I til you my friends, we're not behind any of you, in likin your cause, and we're not mere speculative signs either, we praetis as well as preach, as I will show you. about win week ago I and my nabors went out to Jake Rayman's to hain a leetle firm. And see I axed a man if he'd swap hosses. He was pretty tight for a traid and so we thought we'd put a leetle likerality into him. He liked the good critter amazin well, so twar't long afore we got him as meller as ye pleas. then he said he'd swap with any body and so we traided and cheated him out of about thirty dollars, and went home pretty considerable high I'm thinkin. But next day the Sheriff comes to our hous with a writ and said if we didn't settle we should smart most awfully afore we go with him. We told him to go home and so he went us and the court is the very day when you meet to put down them are cold water numskulls. I spect we shall get beat and hain to paye dear for the whistle. But we love the cause better and more every day and shall continue to as long as we can get whiskey enough to make us comfortable. Be tru to our rics and you'll have the respect of

NED TIPLETON.

ginsnap alley June eighteen 1840 and 38.

Deernd most excellent Frinds. I'm most dreadful sorry I can't meet with you to day at my good nabors and friends. Me and my son went to the mines morne a week ago we'd give ye a lift, but we can't go any how, and I'll tell you the reason. Me and my son went over to Esq Plips totter day to have little bit of a spree with our nabors, and the wicked laws to keep us from giting any thing to drink was about to cum into opparashun. And so the fun was so nice and the licker so lovin we didn't get home till lat next day. Well we went home, and told them we were with you. I told him to keep the cattle out of the garden and cornfield and keep to mill as I told her to do she had gone I don't know where, through her wicked axions, the cattle had eat up every thing in the garden and nearly destroyed my corn and potatoes. Im going to look for her a few days and then if I don't find her I shall put her in the newspapers and tell every body not to trust her on my account any how. I hope you'll have a good meetin to hear them are cold water fellers so they'll be glad to stop their preachin or run away. Many people is getting crasey Im afraid. The country'll be ruined if there isn't less said about cold water and more of the good old lovin licker our grandisirs used, circulated in the community.

The two last letters, said Judge Lynch, are from heavy men, warm in the cause, and will not flinch in the hour of trial. If we could have a hundred such men, what could we not accomplish? I am much mistaken if these letters do not give a new impetus to the work, that will be felt by future generations.

Caledonia, Vt., Sept. 6, 1838.

GOV. KENT ON SLAVERY.

A Committee of Somerset Co. Anti-Slavery Society, addressed a Letter of Inquiry to each of the Candidates for Governor in the State of Maine. The following is Gov. Kent's Reply.

Bangor, July 27, 1838.

Gentlemen,—I have the honor to acknowledge the receipt of your letter addressed to me under date of the 23d inst., asking my opinion in relation to slavery and the right of petition. I most readily and cheerfully acknowledge the right of any portion of the people to ask of candidates for office, their views and opinions in relation to matters of public and general importance, and the duty of such candidates to answer frankly and explicitly. The subjects to which you have called my attention, are certainly of this nature, and I therefore with pleasure comply with your request.

I say then, gentlemen, that I regard slavery, as it exists in this country, as a great moral and political evil, and based upon an assumed right, which I do not acknowledge, viz. the right of one man to own property in the person of another. I believe the whole system of domestic servitude, comprehended under the term slavery, to be unjust and productive of great evils, both to the master and the slave, and to the community in which it exists; and that justice demands an immediate and complete abolition of it. I am not, however, disposed to rest content with the mere abolition of it, but I most heartily concur in the expediency of all measures, which are constitutional and peaceable in their nature and aim, at producing a moral conviction of the evils of slavery and of the justice and expediency of its final extinction.

I regard the right of free discussion as one of our undoubted and most valuable privileges, and I can see nothing in the nature of this subject, which should except it from the general rule of free discussion. I can see no good reason why men's mouths are to be closed and their pens laid aside, in relation to a topic so deeply interesting to us as a nation and individuals, and involving so many considerations of national honor and pressing importance.

I am satisfied that the subject must be met and must be discussed, and I fully believe that the system of slavery must in the end be abolished, falling before the irresistible power of public opinion, and peaceably yielding to the moral influence of reason and argument. During these discussions there will doubtless be many wild and dangerous theories, and extravagant and overstrained assertions and epithets, thrown out in the heat of excitement and the ultraism of opposition. I think gentlemen, we have already seen some opinions and theories, advanced by anti-slavery advocates, and in publications bearing that name, which strike at the very foundation of social order and parental government, and tend to unsettle the sound principles and practices of our pilgrim fathers. I cannot repress the expression of my regret, that so much countenance has been given to such alarming extravagances, but I am happy in the belief, that in our stable and reflecting population, they find but few advocates.—But the banner, upon which is inscribed the plain and unqualified and simple motto, that "all men are born equal," if borne with a firm and cautious hand, must finally wear in triumph.

We have clearly no right by State or National Legislation to interfere with the domestic institutions of our sister States. We are bound to observe in good faith all the provisions of our constitution. But I cannot agree to the proposition, that we have no right to discuss in public or in private as a question of morals, right and expediency, the nature, tendency and effects of the system of slavery, as tolerated and maintained by our neighbors. We are I believe, a right to convince them, but not to coerce them; to argue and reason with them, fairly, coolly and honestly, but not to indulge in irritating epithets and unqualified denunciation. In a word, I am the advocate of free, and fair, and full discussion.

You speak of the right of petition. It is natural that you should, for it is a right which "has cost treasure and has cost blood," and has been the subject of much controversy. We are I believe, a right to convince them, but not to coerce them; to argue and reason with them, fairly, coolly and honestly, but not to indulge in irritating epithets and unqualified denunciation. In a word, I am the advocate of free, and fair, and full discussion.

use to read a petition which has the word or the subject of slavery in it, they may as justly refuse to read one which relates to money or the currency. It seems to me that when Patton's resolution passed, a great right of the people was invaded, and an American privilege trodden down, and an arrogant and tyrannical attitude assumed by the representatives of freedom, when they dared to say that they would not read a respectful petition. The right of petition, as it was one of the first to be asserted, should be the last to be abandoned on American soil.

With much respect,
I am your fellow citizen,
EDWARD KENT.

LOWELL.

The intelligent correspondent of the Philadelphia Gazette, in his last published letter, furnishes the following interesting notice of the manufacturing capabilities of Lowell.

There are ten principal establishments, with an aggregate of \$8,250,000. These employ in their operations 28 mills, exclusive of printeries, &c. The whole number of looms is 4861, and of spindles 160,401. Of females employed there are 6285; of males 2047. The annual product of all the mills, in yards, is 51,147,200. The annual consumption of cotton is 10,161,606 lbs or 44,769 bales; of wool 600,000 lbs. The kinds of goods manufactured are calicos, sheetings, shirtings, drillings, carpeting, rugs, negro cloth, broad cloth, cassimeres, and machinery of various sorts. The consumption of anthracite coal per annum is 11,000 tons; of charcoal 500,000 barrels; of wood 4510 cords; of oil (sperm and olive) 63,485 gallons; of starch 510,000 lbs and of flour for starch 3,800 bbls. The average wages of females per week, clear of board, is \$1.75; of males, clear of board, 80 cents per day. Persons employed by the companies are paid at the close of each month; the average amount of wages per month is \$106,000. A very considerable portion of the earnings is said to be deposited in Savings Banks. "As regards the health of persons employed," says the paper from which the above facts are gleaned, "great numbers have been interrogated, and the result shows that six of the females out of ten enjoy better health than before being employed in the mills; of males, one-half derive the same advantages. As regards their moral condition and character, they are not inferior to any portion of the community." There is an important omission in this statement. To enable us to form an intelligent opinion of the healthfulness of the occupation, we should be informed whether or not the health of any employed is injured.

Lowell is one of the most extraordinary phenomena of this most extraordinary country. It is just sixteen years since the first factory was erected there, and since, of course, it was merely an obscure country village, in nothing distinguished from the common herd except in its latent capabilities. Now it counts its 20,000 inhabitants, and presents to the admiration of thousands who annually visit it, its thirty vast piles of buildings, in which the sound of the anvil, the loom and the spindle, never ceases through the live-long day. And this is but a specimen, though undoubtedly one of the most extraordinary, of the mode in which towns spring up and reach their maturity, as it were, in a night, where the principle practically obtains, of letting men alone. How prophetically did the Bishop of Cloyne, (was it not he?) more than a century ago, sing,

"Time's noblest empire is the last."

Lowell is 25 miles from Boston. The country through which you pass the first half of the distance, is rich in every thing that can interest and gratify the traveller. It is in a high state of cultivation; it is watered by two beautifully winding streams, the Mystic and Charles river; it is adorned with many obelisks, surrounded by picturesque grounds; it has a due intermixture of hill and valley, woodland and cultivated fields; and it is enlivened by numerous villages, embosomed in thick foliage, and full of that sweet, quiet beauty, which tells at once of virtue and of thrift. I could not, in the course of my morning's flight, (for we went by steam) help contrasting the villages of stern, Puritan, New-England, with those of the land of statues and of song-bright, classic Italy.

The latter show picturesquely in the distance, and appear well in painted landscapes, but a near approach to the reality breaks the charm, and filth, squalor and beggary then become the chief ingredients of the view. But, here, the promise and the reality are in perfect harmony. While our villages are not less attractive in the distant view than those of Italy, no sudden and painful revulsion of feeling awaits you on a nearer approach. Verily we have a "goodly heritage," and the "lines have fallen to us in pleasant places. Let us take care that our candlestick be not removed out of its place"—that our bow abide in strength."

DR. CHURCH'S TOOTH POWDER,

THE GREAT TOOTH PRESERVATIVE.

DR. CHURCH'S Tooth Powder, for cleansing and preserving the Teeth and hardening the gums, is a discovery made by Dr. Church, which, upon application, is invaluable and beyond all price for the following reasons:—

1st. It is excellent in giving the Teeth a beautiful white polish, and removing all spots and stains.
2d. It is sure to cause and preserve a sweet breath and a pleasant taste to the mouth.
3d. It is also an infallible cure for the Tartar which collects on the Teeth, wholly removing it, and at the same time hardens the gums, and causes them to be re-instituted in their proper place.
[Nearly one half of the Teeth which are extracted, is owing to the Tartar's eating away the gum, thereby causing the Teeth to become loose, and rendering their extraction necessary.]

Many recommendations could be adduced, but one only will now be given.

Boston, May 1, 1838.

This is to certify that a short time since, I procured a box of Dr. Church's Tooth Powder, which I have used with great benefit to my teeth. Before I procured the powder, my teeth were much discolored, and had gathered considerable tartar, especially near the gums, which were very soft and spongy. After using the powder for a short time, my teeth were rendered clean and white, my gums firm and healthy, and the contrast between them now and what they were, is astonishing. I consider the powder invaluable, and with great confidence commend it to every one.

Publisher of the Evening News.

For sale at DR. BARNES'S, 25 Howard street, and by BINNEY & ELLIS, 37 Court street, Boston; Daniel Hutchinson, Lowell; Saml. H. Colworth, Portland.
July 25.

ALL ABOUT THE WEST.

PECK'S New Guide for Emigrants to the West, containing Sketches of Michigan, Ohio, Indiana, Illinois, Missouri, Arkansas, with the Territory of Wisconsin and the adjacent Parts. By J. M. Peck, A. M. of Rockspring, Illinois. Second Edition—thoroughly revised and corrected.

Contents. General View of the Valley of the Mississippi. Boundaries, divisions, face of the country, soil and productions, animals, minerals, canal statistics, canal fund, expenditures, land taxes, school fund, statistics, canal revenues, population at different periods, rivers, internal improvement, manufactures, and towns, education, form of government, antiquities, history.

Character, Manners and Pursuits of the People. Cotton and sugar planters, farmers, population of the cities and large towns, mechanics, hunters and trappers, business, &c. &c. &c. Public Lands. System of surveys, surveyed and base lines, townships, diagram of a township subdivided into sections, land districts and offices, preemption rights, military bounty lands, taxes, valuable tracts of country unoccupied.

Literary and Religious Institutions. Colleges, statistical sketch of each denomination, field for effort and progress made. Climate. Comparative view of the climate with the Atlantic States, diseases, means of preserving health.

Suggestions to Emigrants. Canal, steamboat and stage routes, other modes of travel, expenses, roads, distances, &c. This work ought to be owned by every one who thinks of going to, or wishes to know about the "Great West." It contains, in a small compass, an immense amount of important information, and of just the kind that is wanted. What is stated may be relied on as correct. The very latest information has been obtained for this edition. Published by GOULD, KENDALL & LINCOLN, 59 Washington st.

FURNITURE & CHAIR WAREHOUSES.

No. 55, 57, 59, 61, 63, and 65 Cornhill.

J. M. DOB & CO., successors to WHITNEY, BROWN & CO., have for sale, a variety of elegant Furniture, of the most approved patterns and workmanship, all of which will be sold on the most liberal terms, consisting, in part, of the following articles, viz. —Secretaries, Bureaus, Dressing-Cases, Sideboards, Couches, Sofas, Sofa Beds, and every description of Card and Work Tables, High Post, French, Trunk and Bedsteads, Looking Glasses, Brass Fire Sets, Trunk pieces, Spring-seat Rocking Chairs, Portable Desks, Wash Stands, Toilet Tables; Mahogany, Curly-Maple, Green and Cane-Seat, Fancy and Windsor Chairs; Feather Beds and Mattresses—wholesale and retail. ly July 4

SABBATH SCHOOL BOOKS.

THE subscriber has for sale 137 volumes of the Sabbath School and Youth's Library, besides the various books of instruction published for the Methodist Episcopal Church. Also several hundred volumes of Sabbath School Books published by different Sabbath School Societies.

Any person desiring to try a selection of their library books to the Agents may depend on his special agent, if any thing objectionable is selected by him, it may be returned and exchanged for other books. Persons who desire to purchase Sabbath School Books, should send a list of what they have on hand. D. S. KING, Agent for the New England Conference, April 25.

PHINEAS HOWES,

MERCHANT TAILOR, No. 11 Washington street, (up stairs,) keeps constantly on hand every description of Broadcloths, Cassimeres, Vestings, &c., which will be made to order, at short notice. The patronage of the public is respectfully solicited. Nov. 15.

LEMUEL TOMPKINS'

Gentlemen's Furnishing Store, 13 WASHINGTON STREET, near Lock Square—where may be found a variety of Goods, such as Neck Sticks, Handkerchiefs, Gloves, Lacy, Suspenders, Hats, Umbrellas, &c. May 16.

NEW ENGLAND TRUSS MANUFACTORY—BOSTON.

THE subscriber respectfully informs the public, that he continues to manufacture TRUSSES of every description, at his residence at the old stand, opposite 264, No. 305, Washington street, Entrance in Temple Avenue, Up Stairs. All individuals who see him any time, at the above place, have had eighteen years experience, in which he has acquired a full and perfect knowledge of the art, and for three or four years, all who are assured of relief, who call and try Trusses of his manufacture. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.

[The public are cautioned against the many Quacks, who promise what they cannot perform, and who, for a few dollars, have been offered to the public for the last twenty years, from different patent manufacturers, he is now able to decide, after examining the reports of Dr. Hodge, that the Trusses and will furnish any kind of Truss as cheap as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are well suited, without extra charge.]

J. F. F. manufactures as many as twenty different kinds of Trusses, among which are all the different kinds similar to those that the late Mr. JOHN BRATT of this city, formerly made, together with the Patent Elastic Spring Truss, with spring pads; Trusses without steel springs (these give relief in all cases of rupture, and in a large number of cases, a perfect cure—they can be worn day and night); Improved Hinge and Pad Truss; Unobscured Spring Trusses made in four different ways; Trusses with ball and socket joints; Trusses for Protrusion of the Rectum, by wearing which persons are enabled to keep the rectum in place on horseback with perfect ease and safety. Mr. F. also makes Trusses for Protrusion of the Uterus, which have answered in cases where pessaries have failed. Suspendary Trusses, Knee Caps, and Back Boards are always kept on hand. At a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufacturers, which they can have, if his do not suit them after a fair trial, they can exchange for any of his, or for a new one. Spiral Truss; Russell's do.; Farr's do.; Marsh's Improved Truss; Bateman's do.; Salmon's Ball and Socket; Sherman's Patent; Hodge's do.; Shaker's Rocking Truss; Heintzelman's India Rubber Pad, made in Philadelphia; Key turned Pad Trusses; Stone's do. double and single; also Trusses for children, of all sizes.

The subscriber keeps on hand Steel Shoes, for the deformed and crooked feet, and is doing this every week for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the Manufactory, where all kinds of Trusses repaired at short notice, and made as good as when new.

[Ladies wishing for any of these instruments, will be welcomed by Mrs. Foster at the above place.]
That the public may be satisfied of his ability, he refers them to the Certificate of Dr. WARREN, received more than three years since. JAMES FREDERICK FOSTER.

Certificate from Dr. Warren.

Boston, Jan. 7, 1838.
Having had occasion to observe that some persons afflicted with Hernia, have suffered much from the want of a skillful workman in accomplishing Trusses to the peculiar cases, I have taken pains to inform myself of the competency of Mr. J. F. FOSTER, to supply the deficiency occasioned by the death of Mr. BEATH. After some months of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I myself have called on, to recommend him to my professional brethren and to the public, as a person well fitted to supply their wants in regard to these important articles. JOHN C. WARREN.

Periodical and Book Store.

WEEKS, JORDAN & CO., PUBLISHERS, BOOKSELLERS & STATIONERS, AND GENERAL AGENTS FOR ALL POPULAR PERIODICALS, Feb. 28, 121 Washington street.

G. N. THOMPSON,

BOOK-BINDER, Ap. 18, 3m 32 Washington street.

YOUNG MAN WANTED. Wanted, as a Clerk in a Bookstore, a young man about eighteen years of age, Respectable parentage, of good moral character, and a good moral character, will be indispensable. A member of the M. E. Church